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goun had long been one of the Vice Presidents of the American Peace Society, and one of the last productions of his fertile pen was a contribution to the *ADVOCATE OF PEACE*. Mr. Whitall and Miss Henshaw were both life-members of the society, and greatly interested in its work.

An international woman's congress is to be held at Paris beginning on the 8th of April and lasting four days. The question of peace in all its bearings is to be considered on the third day. More than twenty associations of women have united in organizing the Congress.

Negotiations are in progress for the settlement of the Venezuela dispute, but they are not known to the public. There are reports of meetings at Washington between Sir Julian Pauncefote, the British Ambassador, and Senor Andrade, the Venezuelan Minister, and there is every reason to believe that a satisfactory adjustment will soon be reached. Diplomatic processes are necessarily slow, especially when they are triangular, as in the present instance. It is believed that Lord Salisbury has practically agreed to arbitrate the whole case, as the British people certainly would have him do.

The Venezuelan Commission is busily at work collecting and examining documents relative to the Venezuela-Guiana boundary line. The first instalment of official evidence from Caracas has been received. The agents of Venezuela have presented to the Commission the official report of the Ministry of the Interior in 1890 giving an account of the advance of the British colonial officers into the disputed territory after the rich discoveries of gold in 1885, as investigated by a national commission. This report covers forty printed pages, and is now for the first time made public. The Commission have reached the conclusion that the main points at issue hinge on documents lying in the royal archives of Spain and Holland. These documents the Commissioners expect to examine.

The Venezuelan Blue Book, entitled "Documents and Correspondence relating to the Question of the Boundary of Guiana and Venezuela," was issued by the British Government on March 6. It contains 443 folio pages and nine maps. It is considered by British newspapers to make out a very strong case for Great Britain, and on account of the strength of the case Lord Salisbury has been severely criticised for not having long ago allowed the whole matter to go to arbitration. The book has also been severely criticised in Great Britain because of a number of errors, chiefly clerical, found in it. These errors have been corrected. It has been further criticised, notably by the *Chronicle*, for "trying to prove more than can be maintained." The book has by courtesy been placed at the disposition of the Venezuela Commission in an indirect way, and very favorably received

in this country. It is not considered, however, to have added anything new to the British case as understood on this side of the water. The book was prepared by Sir Frederick Pollock and also passed under the supervision of Sir Richard Webster. The corrections made and forwarded to Washington are said to strengthen the British case.

The prize of \$200 offered by The American Humane Education Society for the best plan of peacefully settling the difference between the United States and Great Britain has been awarded to Rev. Frederick William Hamilton, pastor of the First Universalist Church, Roxbury, Mass. One hundred and forty-eight plans were submitted. The judges were ex-Gov. John D. Long of Massachusetts, Judge E. H. Bennett, Dean of the Boston University Law School, and Mr. Patrick Donahoe, proprietor of the *Boston Pilot*. The plan suggested by Mr. Hamilton and worked out with an intelligent grasp of the whole subject is, in substance, that the United States should use her influence to induce Venezuela to reopen diplomatic relations with Great Britain, as the first step towards settlement. This once done, the adjustment might be made by compromise, by purchase, or more probably, by arbitration, a basis for which would not then be difficult to fix, after all that has recently occurred.

The following resolution was passed at a recent meeting of the Massachusetts Reform Club:

Whereas, it is proposed to hold a general meeting at the national capital to promote the cause of the adoption of the principle of arbitration for the adjusting of international differences, now therefore be it

Resolved, that the Massachusetts Reform Club favors the principle of the settlement of international disputes by arbitration, and will exert its influence in favor of the permanent establishment of this principle.

Resolved, that the President of this club be authorized to appoint a committee of five or more members of the club, in his discretion, to attend the general meeting in Washington and represent the Club at that meeting.

This action of this important body is in line with that of many other organizations all over the land.

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#### INTERNATIONAL HYMN.

(Tune, *America*.)

BY GEORGE HUNTINGTON.

Two empires by the sea,  
Two nations great and free,  
One anthem raise.  
One race of ancient fame,  
One tongue, one faith, we claim,  
One God whose glorious name  
We love and praise.

What deeds our fathers wrought,  
What battles we have fought,  
Let fame record.  
Now, vengeful passion cease.  
Come, victories of peace;  
Nor hate nor pride's caprice  
Unsheath the sword.

Though deep the sea and wide  
 'Twixt realm and realm, its tide  
     Binds strand to strand.  
 So be the gulf between  
 Gray coasts and islands green,  
 Great populace and Queen  
     By friendship spanned.

Now, may the God above  
 Guard the dear lands we love,  
     Or East or West.  
 Let love more fervent glow,  
 As peaceful ages go  
 And strength yet stronger grow,  
     Blessing and blest.

CARLETON COLLEGE, MINN.

## APPEALS OF MISSIONARIES FOR REDRESS IN CASES OF VIOLENCE.

LETTER OF J. HUDSON TAYLOR OF THE CHINA INLAND  
 MISSION.

To the Editor of *The Chinese Recorder*.

Dear Sir: A valued and experienced Missionary correspondent, writing to me on the subject of appeals to Consuls and Ministers for redress, in cases of violence, in connection with the prosecution of our mission work, says: "Knowing the attitude of yourself and your mission, I have wondered if you would not prepare an article on the subject. It is a serious question, in my mind, whether our work suffers or gains most, by asking the interference of our Governments in such cases as Ch'en-tu and Ku-cheng. It is true that pecuniary compensation may be obtained and the missionaries reinstated in their work; but what of the effect of all this on the work, not only in that region, but in all other places which shall hear of it? Shall we have gained in the long run? And how does God regard it all?"

I understand that the questions are not, Are good government and governmental protection in themselves a help to us? but, How far are we wise in *claiming redress*? and whether, in so doing, we are acting in accordance with God's revealed will? Let us then first consider the lower question of gain or loss. Are such appeals even good policy?

The result of many years' careful observation has brought me to the conclusion that they are not. Often, the result of the appeal is not gained, or is so imperfectly gained, that one comes to the conclusion that one would have been better off had the appeal not been made. But where the object is fully gained, what, as my correspondent asks, is the effect of it? Is it not that the missionary, if more dreaded, is also more disliked and less likely to succeed in winning souls, and that his converts also are more hated?

In a recent sketch of Li Hung Chang, written by a former American Minister to China, which appeared in the May number of *The Review of Reviews*, the Minister says: "The theory of any body of men and women coming over the seas to a strange land and enduring hardships for the good of the people was something that no Chinese intellect could comprehend, not even the intellect of Li Hung Chang. There must be some ulterior purpose. And he would insist upon associating the Gospel with the sword, and see in the devoted persons who stood on the highways and preached Christ, the men who battered down the Ta-ku forts and forced opium on China."

Must not the effect of appeals necessarily strengthen the belief of the *literati* that missions are a political agency designed, together with opium, to facilitate the absorption of China by foreign powers? And if in their efforts to secure justice the Power, appealed to, is compelled to parade gunboats and threaten war, will not both the misconception and the irritation be increased and confirmed? Nor can we be sure that the threat of war will always suffice; should it not, and bombardment follow, numbers of poor heathen Chinese both innocent of, and unconnected with, the outrage complained of, may be hurried into an awful eternity; and this to avenge the inconvenience and loss of property of servants of the Prince of Peace! Nor is even this all; missionaries too far in the interior to be recalled, might be imperilled, and perhaps in some cases massacred, by an excited people. Were such a sad contingency to take place, would the Chinese who murdered innocent missionaries be more blameworthy than those who had caused the bombardment of innocent Chinese?

Another reason for considering appeals bad policy is the increasing opposition which they cause to the opening of new stations. A Chinese official must almost necessarily look upon a foreign resident as a source of danger and difficulty. He never becomes a source of emolument; but he may become a cause of loss or ruin, even when he has done all that lay in his power to show kindness to the missionary. Difficulties may arise in which the mandarin must either take the side of the foreigner and offend the gentry, or be reported to his superiors and involved either in heavy bribing or loss of position. If, therefore, a mandarin can keep us out, it must appear to him good policy to do so.

Again, let us consider the effect of appealing, on the native Christians; is it not to lead them to lean upon man rather than upon God? We seek to inculcate trust in God, in our teaching; are not difficulties an opportunity for emphasizing in our practice the same truth? That difficulties met by prayer and patience have strengthened the faith of converts more than months of teaching, must have been the experience of all observant missionaries. It seems well, too, to refer incidentally to the danger there is of men coming round us for political protection, apart from true religious feeling—a very real and widespread source of weakness.

Turning, however, to the far more important question of what is the teaching of Scripture on the matter, we are not left in any uncertainty. The life, and sufferings, and death of our Lord, are very fully recorded; and He tells us that *as His Father sent Him, so did He send us*. Lest we should think that His sufferings were excepted, we have the express teaching of the Apostle Peter that "Christ also suffered for us, leaving us an example that ye should follow His steps," who "when He was reviled, reviled not again."

We have not only His example, but also His express command. In the Sermon on the Mount, He gives us the law of the present dispensation. "Ye have heard that it hath been said, 'an eye for an eye and a tooth for a tooth,'"—in other words, demand and obtain justice and adequate punishment—"but *I say unto you*, That ye resist not evil; but whosoever shall smite you on the right cheek, turn to him the other also. And if any man shall sue thee at the law, and take away thy coat," not, enter a counter-suit against him, but—"let him have thy cloak also. And whosoever shall compel thee to go